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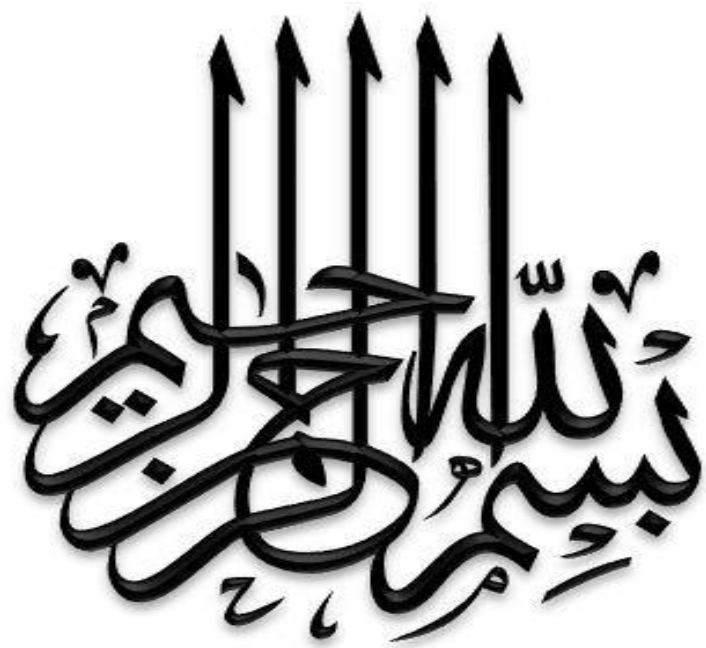
THE WAJIBAT WHICH ARE NECESSARY TO KNOW

- ASL AD - DEEN -

BY ABU MUHAMMAD AL 'AZDI

EXPLANATION OF SHAYKH ABU BARAAH AS SAYF





اصل الدين وقاعدته

Asl ad-Deen and it's foundation

Translators note: This is the second chapter of the book Tahqiqul Ma'rifah bil Wajibāt al Mutahatimāt, which follows on from "The three fundamental principles".

Kindly note, regarding the terms Asl and Qā'idah, there is not much difference with regards to its meaning and usage in the context of the book under study, just as the author Shaykh Abu Muhammad al-Azdi mentioned, "..and Qā'ida means Asl."

Qā'ida is the basis on which a matter/subject is established, while Asl is a foundation on which other matters are built on and branch out from. Therefore we have used the term foundation as translation for Qā'ida and Asl interchangeably.

Asl ad-Deen and it's foundation

All Praise is for Allāh, and may His blessings and Peace be upon the best of creation, our Prophet Muhammad and upon his family and his companions.

As for what follows..

We continue to the read and comment on the book Tahqiqul Ma'rifah, by Shaykh Abu Muhammad al-Azdi (may Allah accept him).

He says (Abu Muhammad al-Azdi):

This booklet was found among the works of Shaykh Muhammad bin Abdil Wahhab without a name. It was designated the name, "Asl ad-Deen wa Qawā'idatih, (Asl ad-Deen and its foundation/basis). The author intended to explain the two pillars of the kalimah of tawheed, of Laa ilaha illallāh and this is why he said, ('they are two matters').

This booklet was designated this name Asl ad-deen and its foundation later by those who gathered the works of Muhammad bin Abdil Wahab, or those who came after them.

Although he mentioned a few matters after each point, they are consequential and are subordinate to the two matters (i.e., to the pillars of the testimony) and are not on the same level, as it will be discussed soon.

However, the purpose here is (to explain) that the fundamental matters, the Asl and the qā'idah/foundation of the Deen are these two matters which he mentioned.

In fact, there is no room for the people of ghuluw to twist the Shaykhs' expression and use them as arguments (to establish) their deviation, just as there is no value of the statements of those who describe the Imam al - Mujaddid with ghuluw because of their poor understanding of his phrases.

*****وكم من عائب قولاً صحيحاً..
وآفته من الفهم السقيم*****

*****And how many have defected a correct statement..**

But the cause was their poor understanding***

We have spoken many times regarding the term Asl ad-Deen, and we said this term wasn't used in the time of the Companions of the Prophet ﷺ, and neither is it evidence from the Quran nor the Sunnah, but rather the first ones to use this term and said that the Deen consists of asl/foundation and furu/branches are the Mu'tazila. They divided the Deen and said that Asl ad-Deen is tawheed and it's branches are the rituals.

Generally, there is a rule which governs mustalahāt/terminology which the ulema designate to give a close and easier understanding for matters in Shar'iah for the general people, like the names tawheed Al-Uluhiyyah, and tawheed Al Rububiyyah, and tawheed Asmā wa Sifāt and the Sunnan of whudū or arkan/pillars of Wudhū, and likewise the conditions and nullifiers of Salāh. They are all terms which are governed by a principle according to the scholars, in order to make matters of Deen easy to understand for the seekers of knowledge or for those who wish to understand the Deen of Allāh. All this is governed by one principle: ("There is no dispute in istilah/designating terms as long as it doesn't contradict the Shari'ah.")

So there is nothing wrong with designating terms for a matter, on the condition that it is appropriate and doesn't contradict anything in the Shari'ah, with regards to what it includes and what it doesn't include, or what is built upon this designated term with regards to the construction of proofs and shar'i beliefs.

This term Asl ad-Deen, has become famously used among the later scholars, and now many who have become misguided and have ghuluw (i.e., are extreme in takfeer) use this term as a trend and build upon it innovated fundamentals and branches (of the Deen),. Their poor understanding (of text) and their following the footsteps of the early mu'tazilah in understanding the shar'i evidences and obtaining i'tiqād/beliefs and shar'i masāil is what caused them to fall into this.

So there is no controversy in designating names to some matters, they being from Asl ad-Deen or from the fundamentals of the Deen, but to build upon these terms, beliefs and branches which lead to bid'ah, or statements of bid'ah, is what is reprehensible and blameworthy, because the condition of istilāh/designating terms is that it must not contradict the Shari'ah, and bid'ah

is the greatest of matters which contradicts the Shar'iah, and we have previously mentioned regarding the term Asl ad-Deen and what is included in it and what is not, and we said that the most comprehensive of that which defines Asl ad-Deen is that it is equivalent to the level of Asl al-Iman al-Wajib from the three levels of Iman.

Consequently, Asl ad-Deen includes all branches of Iman which if abandoned by the mukallaf, is kufr, which takes him out of the fold of Islam as it nullifies his Asl al-Iman, and we said the most correct definition of Asl ad-Deen is Asl al-Iman al-Wajib. This is why it is an Asl/foundation, because other matters are built upon it, so Asl ad-Deen is what the Deen is built upon and if a matter from this (asl) is absent, the Deen of the individual is destroyed.

Here, the Shaykh mentioned the istilāh/terminology of Asl ad-Deen and mentioned what is considered to be Asl ad-Deen and that this is what the Messengers came with. However, to construct beliefs and branches which necessitate invented bid'ahs upon this is unacceptable and this is not what the shaykh intended. Rather, he called it Asl ad-Deen because it was the Deen of all the Messengers and is the foundation upon which all the Shari'ah revolves, which is tawheed, Iman billāh and kufr bit-taghūt.

So bid'iyya/innovated matters are not to be built upon this (term), nor do innovated matters branch out from it because after all, it is a term designated by the Shaykh himself and is not (to be taken) as the Book/Qur'an or the Sunnah and neither are the people judged based on it, and it is not to be used as hujjah like the texts of Shar'iah, the Qur'an and the Sunnah.

Therefore, whoever intends to necessitate (bid'i) matters and fundamentals with the argument that the Shaykh (Muhammad bin Abdil Wahāb said this, then we say that the statement of the Shaykh is not evidence like that of Quran and Sunnah, and infact, the Shaykh didn't intend innovated beliefs by his works.

His statement: (اصل الدين وقاعدته أمران) Asl ad-Deen and its foundation/basis are made up of two matters: regarding the term Asl, it's definition was mentioned previously and qā'ida means asl/foundation.

Qā'ida is what other matters are based on, just like Asl is. Asl is what other matters are built on and the opposite of this is far'/فرع branch, which is something built on other matters (i.e., a matter built on a foundation/principle).

Which means, the foundation of the religion and the essence of the risālah (message), and the meaning on which all the da'wah of the Messengers عليهم السلام was in agreement of, are the two great matters which are the two pillars of the Shahadah Laa ilaha illallāh, without which no qawl/statement nor action is valid except by actualizing these two matters. They are ithbāt/affirmation and Nafi/negation, i.e., to negate everything that is worshipped besides Allāh, to be disassociated from shirk and its people, and to affirm Ibādah for Allāh Alone without associating partners to Him in worship.

This is what Abu Muhammad al-Azdi commented on regarding Shaykhs (Muhammad bin Abdil Wahāb) statement, that these two matters are the rukn/pillars of the Shahaādah 'Laa ilaha illallāh', they are kufr bit-taghūt and Iman billāh which come in two parts. The part of nafi/negation which is "laa ilaha haq" (i.e., none has the right to be worshipped), and ithbāt/affirmation which is the rukn "illallāh", due to the statement of Allāh:

{That is because Allah 'alone' is the Truth and what they invoke besides Him is falsehood, and 'because' Allah 'alone' is the Most High, All-Great.} [31:30]

So the matter (i.e., primary subject) upon which all the da'wah of the Messengers was in agreement of (and which was commonly shared in their

da'wah), was these two pillars, i.e., the Shahādah of "Laa ilaha illallāh", kufr bit-taghūt and Iman billāh.

Many from the people of ghuluw and people of bid'ah think that this is the only matter which the message of all Messengers was in agreement upon, (i.e., they claim that kufr bit-taghūt and Iman billah is the only matter which each and every prophet was commanded in all their Shari'ahs), but this is incorrect. Rather, it may be said that this is the greatest matter in the Shar'iah upon which all the Shari'ah of all Messengers and all the Messengers themselves agreed upon, because there are other matters upon which the Shari'ah of all the Messengers were in agreement with besides "Laa ilaha illallāh", and that is Iman in the Messengers which Allāh sent.

So to have Iman in all Messengers is also a matter upon which all the Messengers agreed on, as Allāh said, {And [recall, O People of the Scripture], when Allāh took the covenant of the prophets, [saying], "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [Allāh] said, "Have you acknowledged and taken upon that My commitment?"¹ They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses."} [3:81]

This verse is evidence that Allah took a covenant from all the Messengers that they must believe in all the Messengers which Allah sent, and there is evidence in this that the branch of "Iman bil-Rusul/Iman in the Messengers" is something which all the Prophets and Messengers shared in addition to tawheed, the worship of Allāh Alone and to disbelieve in everything which is worshipped beside Him.

Rather, this is also present in our Deen, as Allāh Azza wa Jal said, {The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allāh and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers."} [2:285]

Likewise, the command of justice, good conduct, giving help to relatives, and the prohibition of immortality are also general commands of Allāh which

were present in all Shari'ahs as Allāh says, {Indeed, Allāh orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.} [16:90]

When contemplating upon these verses, we find that these are the matters all the Prophets called their people towards. They would call them to justice and the greatest justice is tawheed and the Ibādah of Allāh Alone, just like the darkest of all injustice is Shirk with Allāh Azza wa Jal, as Allāh said, إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ /Indeed, association [with Him] is great injustice." [31:13]

Allāh commanded adl/justice and ihsān/good conduct, and the majority of the da'wah of the messengers to their people was to have good conduct and to become of the muhsineen/good doers in the worship of Allāh and to follow the Shari'ah and to obey His Messengers.

Therefore, matters like having good manners and to avoid evil manners is also something which was shared by the previous Shari'ahs.

Likewise, other matters like Salāh is something which was present in previous Shari'ahs, although they differed in the method it was performed. However, it consisted of bowing and prostrating which was considered Salāh. These are just a few examples of matters which were shared by most of the previous Shari'ahs.

The point being that the matter is not as the ahl ghuluw and misguidance understood it to mean, that Asl ad-Deen refers to tawheed alone because that is the one and only matter which all the message of the Messengers were in agreement of. So they claim that whoever actualizes tawheed alone, his Islam is valid even if he doesn't believe in the Messenger. This is the most greatest of falsehood and misguidance because Iman in Allah includes Iman in His Messengers and that they must be followed, and there is no Iman nor tawheed except through the Shari'ah of the Messengers. No one entered Islam from the time of Prophet Adam until Muhammad ﷺ and after, except through the Shari'ah of the Messengers because it is the Shari'ah which guides the people and the mukallafeen (i.e., those charged with Islamic duties), the method of

entering the religion of Islam, and no one has ever entered Islam and been a muwahhid through his intellect alone.

Abdul Rahman bin Hassan said regarding the statement of the Prophet ﷺ to Mu'ādh (may Allāh be pleased with him), "You will go to the people of the Book. Let the first (matter) you call them towards be the shahādah Laa ilaha illallāh.."), he said, (".. in this there is evidence that tawheed al - Ibādah (i.e., to single out Allāh in worship) is the first wajib/obligation because it is the basis of the Millah and the foundation of the Deen of Islam, and this is why it was the opening of the da'wah of the Messengers to their nations; to tawheed al - Ibādah: {Worship Allāh; you have no deity other than Him}, i.e., do not worship except Allāh." (Qurra 'Uyūn al- Muwahideen)

In another narration of the hadith, the wording is, ("..until they "wahhad - Allah") (i.e., make Allah One in worship".) Shaykh Abdul Rahman bin al-Hassan said, (who is the grandchild of Shaykh Muhammad bin Abdil Wahāb), that the first wajib commanded (to the people) was to worship Allāh without associating partners with Him, along with the belief in the Messenger sent.

So he said (in the hadith), "Call them to laa ilaha illallāh Muhammad Rasulullāh, and if they obey you in that then inform them that Allāh has obligated upon them the five salah in a day and night." So the first wajib is tawheed, Iman in the Messenger and to testify to his truthfulness, to follow him and to obey him. These are the first wājibat, and the most superior of them being tawheed and thereafter Iman in the Messenger, and they do not separate from each other.

Therefore, whoever singles out Allāh Alone, must inevitably believe in His Messenger, and whoever believes in the Messenger must inevitably single out Allah Alone in worship. As for the one who makes a distinction (i.e., separates belief in this, claiming one is valid without the other) between Iman in Allah and His Messenger, then he is a disbeliever in Allāh, as Allāh Azza wa Jal informed us, {Indeed, those who disbelieve in Allāh and His messengers and wish to discriminate between Allāh and His messengers and say, "We believe

in some and disbelieve in others," and wish to adopt a way in between.}

So one cannot become a Muslim, unless he worships Allah Alone and disbelieves in all that is worshipped besides Him. So he is not a Muslim without these (two matters). However, this does not mean that one may embrace Islam with these matters alone, as we must inevitably add Iman in the Messenger, and this is why the original (procedure) for the mukallaf to enter Islam is by the (profession of) the two testimonies (i.e., the shahādah of laa ilaha illallāh and the shahādah of Muhammad Rasulullāh), which includes the worship of Allah Alone without associating partners and to disbelieve in all that is worshipped beside Him, and not to give a share of worship to any other, and to believe in the Prophet ﷺ, to follow him and obey him in all that he commanded and to testify to the truthfulness of all that he informed of ﷺ.

And these two (matters) are kufr bit-taghūt/disbelief in the taghūt and Iman billāh/belief in Allāh, as Allah the Most High said, {So whoever disbelieves in taghūt and believes in Allāh has grasped the most trustworthy (unfailing) handhold with no break in it.} [2:256]

Ibn Kathir stated, "Whoever eliminates equals and idols and whatever else the shaytan calls towards of Ibādah of anything that is worshipped besides Allah, singles out Allāh and worships Him Alone, and testifies that none has the right to be worshipped except He, {then he has grasped the most trustworthy handhold.} i.e., so he becomes firm in his affair, steadfast upon the best way and the straight Path.. then indeed he has grasped the Deen with the most strongest means and resembled the most trustworthy (unfailing) handhold which in itself is unbreakable, solid, strongly entwined and tied strongly."

So the Imam (may Allāh have mercy on him) - as we pointed out - mentioned in this risālah/work, two matters without which one cannot be a Muslim, and they are the understanding of the kalimah of tawheed (Laa ilaha illallāh). Then he mentioned after each matter, other matters which result from it, or are from its requirements and are (matters which are) necessitated by it but

are not from the (same) level itself, (i.e., they follow on from these two matters) like da'wah towards it, Walā and Barā and takfeer.

He said, ("the first" (matter): is the command to worship Allah Alone without associating partners with Him, to urge/advise (the people) to it, to have muwalat/loyalty/alliance for it and to make takfeer of the one who abandons it.

This is regarding urging and giving dawah to the path of the Prophets and Messengers and to what they called their people towards, the first matter they called towards being the worship of Allāh Alone without associating partners with Him and to disbelieve in all that is worshipped besides Allah.

His statement, ("The command to the worship of Allah Alone without associating partners with Him.") : So the Ibadah of Allāh Alone is the rukn/pillar of ithbat from the Shahadah of tawheed 'Laa ilaha illallāh', as Allāh the Most High said, { وَقَضَىٰ رَبُّكَ / And your Lord has decreed}, meaning, He commanded and instructed. { أَلَّا تَعْبُدُوا / that you worship not}, and this is the meaning of laa ilah/none has the right of worship. {except Him} [Isrā:23], this is the meaning of illallāh/except Allah, and this is the pillar of ithbat.

And every Messenger who was sent by Allāh to his nation, the first matter they commanded them with was to single out Allāh in worship without (associating) any others (as partners), as Allah the Most High said,

{وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۚ فَمِنْهُمْ}

{And We certainly sent to every nation a messenger, [saying], "Worship Allah and avoid ṭāghūt."}

His statement: ("..and to urge/advise (the people) to it"): i.e., to the Ibādah of Allāh Alone without associating partners with Him. So the one who knows tawheed should not fall short in this, but rather he is obligated to call and encourage (the people) to tawheed and to be patient upon the harm he faces in the da'wah to it, and to advise the people to it, as Allāh informed us regarding those who are excluded from loss, that they are those who {Advised each other to truth and advised each other to patience.} For whoever rises to the call to Allah shall inevitably suffer harm depending on the extent of what he has risen for, so he must be patient when urging

towards tawheed because it is a trait of the Prophet ﷺ and his followers, as Allah the Most High said: {Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him."} [12:108]

Whoever walks the path of the Prophets and Messengers will inevitably face some form of trials, harm, obstacles and rejection from the people, from those close and far from him, as Waraqah ibn Nawfil said as mentioned in the Sahihayn, the hadith of Ayesha, when Khadija took the Prophet (ﷺ), Waraqa said, "Never came a man with a like of what you have brought but met hostilities.."

Therefore, no one comes with this manhaj, this Deen, this tawheed and the da'wah to the worship of Allāh Alone, to make kufr bit-taghūt, to make barā from them and to call others to disassociate themselves from them, except that his close (relatives) and far ones would reject his da'wah and would hate the Deen or would worship the taghut. So the one who treads the path of the Prophets must be patient when calling the people for the achievement of tawheed and kufr bit-taghūt and towards the worship of Allāh Alone because he will inevitably face various forms of harm, insults and rejection as did the Prophets and he is not better than the Prophets in the sight of Allāh.

Indeed it may be that a small number of people accept his da'wah and it may be that none accept his da'wah, as the Messenger ﷺ informed us that even when the Messengers called their people, their da'wah was accepted by a small number of people, and some of the prophets had no followers as none had accepted their message as mentioned in the hadith of ibn Abbas, wherein the Prophet ﷺ said, ("Some nations were displayed before me. A prophet would pass in front of me with one man, and another with two men, and another with a group of people. and another (prophet) with nobody with him..")

Therefore this is the path (to follow) and Allah عز وجل hasn't made the mu'mineen responsible for the outcome, of who and how many will accept their da'wah. He made them responsible for the call to Allāh with insight and knowledge, and to the manhaj and Deen of the Messengers, to call with ihsān and in accordance to the Shar'iah of Allah.

Thereafter, whoever wants to accept let him accept, and whoever wants to reject let him reject, and whoever is pleased, let him be pleased and whoever is enraged let him be enraged, because they, (the dā'iys/callers) are not held accountable for the outcome as long as they tread the path of the Prophets and Messengers in calling the people to Allāh and encouraging the people towards it, and after that whoever doesn't accept the message, Allāh Azza wa Jal will not punish the callers to Him that why didn't the people respond and believe them, like Prophet Nuh عليه الصلاة والسلام, who called his people (to Allāh) for nine hundred and fifty years and only a few people responded, which numbered no more than a hundred. Hundred and fifty years of Da'wah and less than a hundred people responded! So when Allah sent His punishment, he destroyed the kuffar of the earth and saved Nuh and those who believed in him.

This is what the Prophet said, as mentioned in the Sahihayn when Abu Talib was on his deathbed, he said, "O my uncle! Say: None has the right to be worshipped except Allah, an expression (by which) I will defend your case before Allah." He had the nobles of the Quraysh with him and his evil companions from the kuffar said, "O Abu Talib! Will you leave the religion of Abdul Muttalib?", until he died upon kufr.

So the Prophet said, " I will keep on asking for Allah's Forgiveness for you unless I am forbidden to do so.." upon which the following verse was revealed:-- "It is not fitting for the Prophet (ﷺ) and the believers to ask Allah's Forgiveness for the pagans, even if they were their near relatives, after it has become clear to them that they are the dwellers of the (Hell) Fire."

So even the uncle of the Prophet didn't accept his message and he ﷺ was one with the most knowledge, ibādah and taqwa, and was infallible, yet despite that, his uncle didn't accept his message.

So the dā'iy is only responsible for calling the people to Allah with insight and he must be patient upon the harm he faces from objection, rejection, insults and all other types of harm and enmity which will befall him for the sake of Allah. He must know that every harm or enmity which befalls him, the prophets and righteous acquired a share of it before that and indeed what befell him is a share of what had befallen them a foretime, as the Prophet ﷺ mentioned, that the prophets are tried most severely, then those nearest to

them then those nearest to them.

Every time one attains nearness to Allah (Azza Wa Jal) and whenever Allah loves a person, his trial will increase and intensify.

It has been reported in the Sahihayn hadith of Habbāb, and this was before the Hijrah of the Prophet ﷺ and his companions, when they were yet in Makkah, because they under went torture and severe hardship, he said, "I came to the Prophet (ﷺ) while he was leaning against his sheet cloak in the shade of the Ka`ba. We were suffering greatly from the pagans in those days. i said (to him). "Will you invoke Allah (to help us)?" He sat down with a red face and said, "(A believer among) those who were before you used to be combed with iron combs so that nothing of his flesh or nerves would remain on his bones; yet that would never make him desert his religion. A saw might be put over the parting of his head which would be split into two parts, yet all that would never make him abandon his religion. Allah will surely complete this religion (i.e. Islam) so that a traveler from Sana to Hadra-maut will not be afraid of anybody except Allah." (The sub-narrator, Baiyan added, "Or the wolf, lest it should harm his sheep.")

So the prophet replied, (A believer among) those who were before you used to be..," [until he said], "..yet all that would never make him abandon his religion.."

The evidence from the hadith is that he informed us that those upon tawheed and da'wah to Allah a foretime also faced torture and severe hardship in their steadfastness upon the Deen and in their da'wah to the disbelieving people, to worship Allah Alone and to disbelieve in that which is worshipped besides Him, from among the tawagheet which their leaders worshipped, i.e., the monks and priests, rabbis, idols etc.

So they, the Prophets and the righteous ones before us, faced all types of severity, some were killed while others were sawed and whatever else they faced of torture. Therefore, whoever treads this path, must prepare himself for this, as Allah said: {By time. Indeed, mankind is in loss, except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.} [103: 1-3]

Abu Ja'far ibn Jareer said, "Allāh said - Exalted be His Dhikr - to His Prophet Muhammad ﷺ : {"say"} O Muhammad. {"this"}, i.e., da'wah which I call towards and the way/method upon which I am of calling to the tawheed of Allāh and to be sincere in worship to Him without (associating) deities and idols which results in obedience to Him and to abandon sin which "is my way", i.e., my method and my da'wah. {"I invite to Allāh"} i.e., the Most High Alone, He has no partners. {"With insight"}, i.e., therefore I am certain of my knowledge in it. {"I"} i.e., and those who follow me, testify to my truthfulness and believe in me also call towards it with insight."

Likewise, it has been mentioned in the Sahihayn that the Prophet (ﷺ) said to Ali ibn Tālib (may Allāh be pleased with him), "Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for by Allāh, if Allah gives guidance to somebody through you, it is better for you than possessing red camels."

His statement, "and muwalāt/Loyalty for it: i.e., for tawheed.

Regarding the one who singles out Allah عز وجل in worship and disbelieves in all that is worshipped besides Him and calls the people towards Him and His religion and towards the straight Path and remained steadfast upon it, he must inevitably have muwalāt/be loyal to those who love Allāh and worship Allāh, just like he himself does, and he must have enmity for the one who has enmity for Allah عز وجل and disobeys Him.

The people are in categories with regards to muwalāt:

The mutalq/absolute muwalāt in which there is no hatred found whatsoever, is for the Prophets, the sidiqeen/truthful, the shuhadā and the saliheen/righteous who are the people of islāh/reformity, taqwa, piety and are a people close to Allah عز وجل. So he must have absolute love for them without any hatred.

Allah says: {Your ally is none but Allāh and [therefore] His Messenger and those who have believed - those who establish prayer and give zakāh, and they bow [in worship].} [5:55]

He described the ones who have believed, as those who establish the prayers, give the Zakah and those who bow in prayer. Then Allah said: {And whoever is an ally of Allāh and His Messenger and those who have believed - indeed, the party of Allāh - they will be the predominant.} [5:56]

So to these belong the absolute muwalāt without any hatred.

The other category are those other than them, who are given muwalāt from a perspective and are hated from a perspective (at times), and these are the general sinful Muslims who are perpetrators of fisq and sins.

These are loved and given muwalāt depending on the degree of their Iman and obedience since they are Muslims, and are hated depending on the degree of their disobedience to Allah عز وجل.

So the hatred for a sinner is not the same as having hatred for a fasiq and the love for a sinful individual is not the same as having love for the fasiq because the love for the fasiqeen is far less than the love for the sinful Muslim because the sinful ones don't commit major sins like the fasiq do.

So the absolute muwalāt is for the prophets, sadiqeen/truthful and the righteous, while the ones who are loved from a perspective and hated from a perspective are the general Muslims depending on their obedience and disobedience to Allah عز وجل.

This verse [5:56] in which the hizbullah/"party of Allah" was mentioned is related to muwalāt. The hizbullāh was mentioned twice in the Quran. Once pertaining to muwalāt and once pertaining to mu'ādat, i.e., once pertaining to wala and once pertaining to barā, and here, in this verse, it is pertaining to walā/alliance for the mu'mineen, as Allah says: {Your ally is none but Allāh and [therefore] His Messenger and those who have believed - those who establish prayer and give zakāh, and they bow [in worship]. And whoever is an ally of Allāh and His Messenger and those who have believed - indeed, the party of Allāh - they will be the predominant} [5:55-56]

Hizbullah/the party of Allāh is also mentioned in another place with another description which pertains to mu'ādat/enmity to the enemies of Allāh and His Messenger. Allah says:

{You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allāh is pleased with them, and they are pleased with Him - those are the party of Allāh. Indeed, the party of Allāh - they are the successful.}

The last part of the verse says: {"those are the party of Allah. Indeed the party of Allāh - they are the successful.."} }

So the Hizb/party of Allah were mentioned twice. Once pertaining to muwalāt for the awliya of Allah, His Messenger and the believers, and once pertaining to mu'adat for those who defy Allah and His Messenger, even if they be close relatives to them, whether it be their fathers, sons, brothers etc.

So the Deen of the servant isn't valid nor established if he worships Allāh and makes kufr bit-taghūt yet at the same time, he hates the mu'mineen (in the absolute sense without exception) and loves the disbelievers and supports them, or takes up arms against Allāh and His Messenger. This is not present and this is why Allah said, {You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger..} So these matters cannot remain in the heart of the servant.

How can one love those who defy Allāh and His Messenger? This is why they cannot be combined in one heart. The one who loves those who oppose Allāh and His Messenger is a kafir, and neither is he a believer in Allah nor in His Messenger.

And whoever believes in Allāh and His Messenger must undoubtedly hate those who hate Allāh and His Messenger, in order for his Iman to be valid and accepted.

Muwalāt is affection, friendship and support, which is the opposite of enmity. So whoever loves Allāh will love for His sake, and will ally His awliyā/friends and every time the love of Allāh is strengthened in the heart of the servant, the actions which result from it are also strengthened and according to the degree of its completeness, the tawheed of the servant is completed, and weakens according to the weakness (of love for Him).

So it is wajib upon the Muslim to have muwalāt for the awliya of Allāh the Most High and to love them because it is from that which is necessitated by Laa ilaha illallāh and is the Asl from the foundations of Deen.

Indeed Allāh the Most High said: {Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give Zakāh, and they bow [in worship]. And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.} [5:56]

His statement, ("And to make takfeer of the ones who abandon it"): i.e., (who abandons) tawheed. So the one who doesn't single out Allāh in worship is a kafir and it is wajib upon us to make takfeer of him because Allāh made takfeer of them in His Book and upon the tongue of His Messenger ﷺ, as the Most High said, {Say, "O disbelievers. I do not worship what you worship.} [109: 1-2]

Takfeer is a ruling from the commands of Shar'iah which is the procedure of applying the name of kufr on a specific individual. These shar'i names like kafir, kafir asli, mushrik, murtad, zandeeq and fasiq etc., are all names which came and were made known by the Shari'ah of the Messengers and are not known through mere intellect. Since they are only known by Shar'iah, then it is not permissible to give precedence to anything over the words of Allāh and His Messenger, i.e., in matters which relate to the rulings of takfeer, from it's conditions, preventatives, its limits, the causes of kufr and nawaqid/nullifiers and the motives of kufr upon the heart, which all relate to takfeer of an individual. It is known by Shari'ah, and this is why it is a hukm shar'i and

matters related to it are resorted to Allah and His Messenger, and therefore, we only make takfeer of those whom Allah and His Messenger made takfeer of, or upon those whom there is ijma after the Messenger ﷺ passed away. Regarding Kufr, there is that which is committed by the heart, the tongue and the upon the limbs and we shall soon discuss this when we address the subject of the nullifiers.

So whoever doesn't make takfeer of him or doubts his kufr is considered as the one who has belied Allāh and is a disbeliever in Him, as will be discussed in the third nullifier from the booklet of nawāqid al Islam/the nullifiers of Islam in sha Allāh.

Whoever doubts the kufr of the one who worships other than Allāh and worships the taghut, he is considered as the one who has denied (the word of) Allāh, thus he is a disbeliever in Allāh and His Messenger. However, this has conditions and limits which must be taken into account, regarding the one whose condition is known and is baligh, aqil who deliberately and intentionally rules with Islam a mushrik who worships other than Allah and knows his condition and knows that he has no preventatives which prevent the ruling of takfeer upon him, then this one is a kafir who has denied Allāh and the texts of Shar'iah, as will be mentioned in detail in the third nullifier in sha Allāh.

His statement, "The second (matter): to warn against shirk in the worship of Allah, to be harsh in that, to have enmity for it and to make takfeer of those who commit it.")

Muhammad al-Azdi comments further regarding the statement of Muhammad bin Abdil Wahāb, (may Allāh have mercy on him); "the second matter", and the topic in discussion is Asl ad-Deen and its foundation, and we mentioned according to the istilah/usage of this term by Muhammad bin Abdil Wahhab, that Asl ad-Deen wa qaidatuhu are made up of two matters, the first of the two matters; "is the command to worship Allah Alone without associating partners with Him, to urge/advise (the people) to it, to have muwalat/loyalty/alliance for it and to make takfeer of the one who abandons it."

Regarding the second matter; this is in reference to the rukn of 'laa ilaha haq' from the Shahādah (i.e., none has the right of worship/kufr bit-taghūt), and we have previously mentioned and clarified in detail the pillar of kufr bit-taghūt.

This means, the second matter upon which the Deen is established is to warn (the people regarding it), and it is a pillar of barā from shirk and its people, and is the pillar of negation of the Shahādah; (Laa ilaha).

And Shirk: (means): a share/a portion. It is said, (shāraktuhu), 'I had a share with him' if you became his partner. He who made shirk (associated partners) with Allah is a mushrik, if he made a partner with Him (والعیاذ بالله).

This is regarding the linguistic meaning of the term shirk and pertains to barā, which is to avoid the worship of taghut and shirk, to avoid making equals or setting rivals with Allāh and to warn about it.

So the first matter is to command to the worship of Allah Alone, and the second matter is to warn against its opposite, which is to warn against shirk and to be cautious regarding this matter and to be harsh with those who commit shirk with Allah and to have enmity towards them and to make takfeer of them.

The most comprehensive definition of Shirk is: to make other than Allah equals with Allah in that which is specific to Him.

This definition is derived from the Quran, from the statement of Allah عز وجل, after He mentioned the condition of the Mushrikeen in the Hellfire with their tawagheet and their equals, and how they shall argue therein. Allāh says: {They will say while they dispute therein. By Allāh, we were indeed in manifest error, when we made you equal to the Lord of all worlds.} [26:96-98]

The evidence from here is their saying; *"When we made you equal to the Lord of the Worlds."* So these worshippers of other than Allāh addressed their ma'buds and their objects of worship, saying we made you equal to Allāh, which refers to making other than Allāh equals to Him in aspects that are specific to Him, even though it is known that there is none from among the creation who can ever be equal or similar to Allah عز وجل in that which is specific to Him, no matter what (status) he acquires, but the mere claim to that specific (attribute of Allāh), or the creation itself claiming that (exclusively specific attribute) for himself or for another creation, who is then pleased with it, is clear kufr and explicit shirk, because by that, he has (falsely) made himself an equal to Allāh.

So for example, Allāh عز وجل informed us of Nimrod bin kin'ān, when he argued with Prophet Ibrahim about his Lord: Allāh said: {Have you not considered the one who argued with Abraham about his Lord [merely] because Allāh had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allāh brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allāh does not guide the wrongdoing people.} [2:258]

The point of evidence here is that this kafir claimed to give life and death too, although he couldn't give life or death like Allāh does, like creating from non existence and gives life to the dead etc., but he claimed these attributes for himself, so Allāh called him a kafir and he was named a kafir when he claimed for himself that which is specific to Allah, which was the attributes of giving life and death. So to make other than Allah equals to Him in that which is His right

and is specific to Him is what shirk is, and this is what lead the Mushrikeen to destruction.

It has categories and levels which will be mentioned at the relevant place in sha Allāh.

His statement: ("and to be harsh in that"): i.e., regarding shirk, and to magnify its danger and to explain its ugliness because it is the greatest sin by which Allāh is disobeyed, and is the darkest of oppression and is the most false of all falsehoods, { إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ } /indeed, association [with Him] is great injustice."}

Likewise, it has been mentioned in the Sahihayn in the hadith of ibn Mas'ud, he said: ("I asked Allah's Messenger (ﷺ) "What is the biggest sin in the sight of Allah?" He said, "To set up rivals unto Allah though He alone created you." I said, "In fact, that is a tremendous sin," and added, "What next?" He said, "To kill your son being afraid that he may share your food with you." I further asked, "What next?" He said, "To commit illegal sexual intercourse with the wife of your neighbor.")

The Prophet ﷺ arranged (the sins) in the hadith, stating the gravest and most severe sin by which Allah has ever been disobeyed is to make equals with Allāh while He created you. Likewise in another hadith, narrated by Anas bin Malik, the Prophet (ﷺ) said, ("The biggest of Al-Ka`ba'ir (the great sins) are to join others as partners in worship with Allāh, to murder a human being, to be undutiful to one's parents, and to make a false statement," or said, "to give a false witness.")

These evidence above prove that the most gravest of sins is Shirk with Allāh and this is why it is called Shrik al- akbar, (the biggest sin).

So, as we mentioned in a previous lecture, to make nidd/equals with Allāh is either by making equals with Him in His actions pertaining to the universe which are exclusively specific to Him, like His attribute of khalq/creating, Rizq/Providing of Sustenance, Mulk/being the sole Owner and

Tadbeer/managing the affairs of the heavens and the earth, and this (attribute) of Managing the affairs of the universe includes legislating laws for the people which they must follow and abide by, throughout the stages of their lives, which were sent on the tongue of the Messenger ﷺ. (This is Shirk in Rububiyyah).

Or, it is to make equals with Allāh which pertains to the actions of the people, that they give a share of what is specifically for Allāh, of worship (i.e., ibadah) and they give it to other than Allāh, which is Shirk in Uluhiyyah.

Or to make equals with Allah in His names and attributes, which means to give names or attributes of Allāh to other than Him, or to attribute names and attributes of His creation to Allāh. (This is Shirk in Asmā wa Sifāt (i.e., shirk in His names and attributes). These are the types of shirk (al Akbar) and it is the greatest sin by which Allāh has been disobeyed ever.

And similar to the hadith of ibn Mas'ud, wherein he mentioned the gravest sin being shirk, then killing of a soul, then committing Zina, similar is mentioned in the Qur'an, in the statement of Allāh: {And those who do not invoke with Allāh another deity or kill the soul which Allāh has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that shall meet a penalty. } He mentioned here what is mentioned in the hadith.

{And those who do not invoke with Allah..}, which means, "..they don't worship", as it is mentioned in Sunan ibn Dawud through a sound narration, that the Prophet ﷺ said: ("Supplication (du'a') is worship.)"

His (Abu Muhammad al-Azdi) statement "*..it is the greatest sin..*", is due to the statement of Allāh; {indeed, association [with Him] is great injustice."} His statement, "*..it is the greatest sin by which Allāh is disobeyed..*", due to the hadith of ibn Mas'ud (mentioned above), in which the Prophet ﷺ said when he was asked what the biggest sin is, to which he replied, ("to make equals with Allāh while He alone created you."). His statement, "*..it is the most false of all falsehoods..*", due to the statement of Allah, {That is because Allah 'alone' is the Truth and what they invoke besides Him is falsehood.} We ask Allah for protection and safety from this.

Indeed Allāh said, {O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones..} and it is the greatest matter they have been warned against which is the cause of their eternal demise and eternal loss.

This pertains to warning the people against the severity of shirk and because it is the gravest of all sins, then it is necessary that a Muslim is very careful not to fall into shirk. This is why when any evil/corrupt matter conflicts with shirk, then to prevent the action of committing shirk takes precedence over all other evil/corrupt matters. So any matter lesser than shirk or kufr cannot be repelled while committing the action of Shirk because the Prophet ﷺ made it clear that the biggest sin is Shirk. Therefore, whoever commits shirk, or whoever aids in committing it has himself fallen into the greatest sin by which Allāh has ever been disobeyed as Allah says, {and do not cooperate in sin and transgression.}, hence he has fallen into the absolute most gravest of evil and corrupt matter in the Deen of Allāh عز وجل.

This is also a refutation for those who permit participation in democratic and parliamentary elections with the argument of repelling an evil matter, because the nominated one in the elections is the taghut who contests Allah's right of legislation, in order to rule by other than the shar'iah. Elections are a means (to the objective) and the objective here is clear, which is to bring a man who legislates alongside with Allāh عز وجل or to rule with other than the laws of Shar'iah, and he is not able to gain this position except by relying and depending on the votes of those who elect him and who support him by writing on the ballot paper and putting it in a box, wanting so-and-so (to legislate). So the one who voted, in reality, he aided that other than Allāh be worshiped on the earth. He aided that a kafir comes and legislates for the people with laws other than the laws of Shar'iah, and that he sets laws for the people to follow and gives him the right to legislate. The voters aid and support this action and the principle of Fiqh states, "The one who supports takes the direct ruling of the action." This means that the individual who supports the action takes the ruling of the one who is directly involved in the action. There is no evil greater than this, which must be prevented and this is why there is no room for one to draw analogy (especially those who have knowledge) to prevent a matter which is of a lesser evil, whether it is regarding the

prevention of hijab, or preventing attacks on mosques or other harms, etc., by falling into committing a greater and more corrupt evil matter which is Shirk or aiding shirk. He says I want to vote so that someone is nominated who will allow us to wear the hijab and support mosques and Quran classes, but these matters are not taken into account because the sin of shirk is greater and must be repelled. Indeed this is a trap of Iblees.

Indeed Allāh said to His Prophet, {And warn [O Muḥammad], your closest kindred.}

It has been reported in the Sahihayn that when this verse was revealed, the Prophet ﷺ ascended mount Safā and said, 'I am a plain warner to you of a coming severe punishment. Proclaim Laa ilaha illallāh so that you may be successful.' Abu Lahab replied, "May you perish ! Is this what you gathered us for', upon which Allāh revealed, {Perish the hands of Abu Lahab!}

The command of warning the people against Shirk in the early years of da'wah was to his near relatives, and prior to that, the da'wah was done secretly and individual takfeer wasn't made openly, nor was bara openly displayed, nor anything which would display their religion. However, they would avoid the worship of taghūt and avoid those who worshipped them and would avoid the gatherings of those who would commit kufr and Shirk. It was only after the verse {And warn [O Muḥammad] your closest relatives} was revealed, did the Prophet ﷺ begin to openly preach.

And it has been reported in the Sahih that he ﷺ left out towards his people and said, "Buy yourselves! I cannot save you from Allah (if you disobey Him)."

The verses and ahādith which mention the harshness and severity of shirk and its people are many.

His statement: (And to have mu'ādat/enmity for it): i.e., for shirk and its people.

Allāh said, {There has already been for you an excellent pattern¹ in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone" - except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allāh. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.} [Mumtahinah:4]

The Deen of a Muslim cannot be upright nor valid if he worships Allāh Alone without partners, makes kufr bit-taghūt and loves Allah, His Messenger and His Deen, then at the same time gives walā, loves and supports those who defy and oppose Allāh and His messenger, and who disbelieve in Allāh and His Messenger. This is not acceptable.

We mentioned that mu'adat apparent upon the tongue and limbs is from the Wājibāt, from kamal al-Iman al-Wajib, but its asl/ root is from the heart, which is hatred, and this is from Asl al-Iman al-Wajib.

Here he mentions the known and clear type of mu'adat which is qital and jihad fee sabilillāh, and is a wajib from kamal al-Iman al-Wajib, the abandonment of which is fisq.

As for enmity for the kuffar and mushrikeen, then know that Allah Subhānahu wa ta'āla has obligated it, asserted its response and forbade muwalāt for them and was severe regarding it, so much so, that there is no command in the Book of Allāh which has the most and more clear evidence than this command after the obligation of tawheed and the prohibition of its opposite. (Najāh wal- fakāk 5)

So muwalāt and support for the kuffar and mushrikeen for their Deen, even if they are close relatives is haram/prohibited and is kufr. Allah says: {O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief.}

And this is from the Deen of Prophet Ibrahim عليه الصلاة والسلام, which we have been commanded to follow, who was not from the mushrikeen.

The text are many in the Quran and Sunnah which prohibit and warn against forming alliance with the kuffar and supporting them and aiding them against the Muslims, and this shows the greatness and the importance of this matter in the sight of Allah. Thus, Allah commanded the believers to have love, alliance and affection towards each other and He prohibited them from having muwalāt for the kuffar.

So it is Wajib upon a Muslim to hate the people of shirk and have enmity towards them and be stern against them and to sever (oneself) from them whether they are near or far (relatives); because indeed the true closeness is the closeness of the Deen and not closeness of kinship, for the Muslim, even if he is in a far off land, he is your brother in Deen, and the kafir, even if he is your brother in lineage, he is your enemy in Deen, and it is forbidden upon every Muslim male and female to have muwalat with the kuffar. Rather, it is wajib to take them as enemies and have hatred for them.

Which means he must not give any type of support for their religion. However, during the course of giving da'wah, one may show leniency, as Allah informed that Prophet Ibrahim عليه الصلاة والسلام would say, "*O my Father..* " when calling him towards Allāh, so that he may respond to the truth and reject shirk and kufr, eventhough he rejected the truth.

So there is nothing wrong with showing kindness and leniency during the course of giving da'wah, if most likely it seems they would accept Islam. However, the original method of dealing with the Mushrikeen, all of them, but especially the stubborn and arrogant ones, is to be harsh and severe against them, as mentioned in the verse of surah Mumtahinah, in which it is stated to

declare enmity and hatred until they believe in Allah and enter Islam, whether they waged war against the Muslims or not.

And if this declaration of enmity and hatred is against the ones who disbelieve in Allāh, even if they didn't fight and wage war against Allah and His Messenger, then it is primary and more deserving to declare this enmity and hatred for the kafir who fights and carries weapons against the Muslims because of their Deen and their aqeeda.

So having mu'adat for the kuffar and mushrikeen is from the wajibat and at the same time Allah عز وجل prohibited having muwalāt for them for their Deen, or to have muwalāt for them against the Muslimeen.

Allah عز وجل said, {O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief.} [Tawbah:23]

He also said, {O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allāh guides not the wrongdoing people.} [5:51]

Meaning whoever supports and aids them, or loves them for their Deen, or aids them in their war against the Muslims, then he is from them (i.e., he is a kafir like them).

Ibn Hazam stated regarding this verse, that it has been proven from the statement of Allah, {And whoever is an ally to them among you - then indeed, he is [one] of them.}, that its meaning is apparent, which means that he (i.e., the one who allies them) is from the group of kuffar regarding which no two Muslims disagree.

Likewise, regarding the statement of Allah, {Let not believers take disbelievers as allies [i.e., supporters or protectors] rather than believers. And whoever [of you] does that has nothing [i.e., no association] with Allāh, except when taking precaution against them in prudence. (i.e., When fearing harm from an enemy, the believer may pretend as long as his heart and intention are not affected.) And Allāh warns you of Himself, and to Allāh is the [final] destination.} [3:28]

Here, At- Tabari commented stating, "It means that he has nothing to do with Allah and Allah is free from him because of his apostasy from His Deen and his entry into kufr."

We said regarding the author (Abu Muhammad al-Azdis') statement *"to sever ties with them.."*, that one is permitted to show leniency in specific cases like when calling them to tawheed.

For indeed Allāh has negated Iman from those who have affection for the kuffar and love them, as Allah said, { You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers.} [Mujadalah:22]

Therefore, Iman and love of the enemies of Allah cannot be combined. Rather, you will not find the believers, except that they defy those who oppose Allāh and His Messenger, having enmity towards those who have enmity towards Allah and His Messenger.

His statement: ("And to make takfeer upon those who commit it"): i.e., (make takfeer of those) who commit shirk, as mentioned previously. Whoever does not make takfeer of the mushrikeen, or doubts (their kufr), or withholds takfeer of them, is a kafir just like them; as mentioned previously.

This has detail which we shall discuss in the chapter nawaqid al - Islam, 'In Sha Allah.'

الحمد لله الذي بنعمته تتم الصالحات

